***************** SUNDAY SERMON A Scholarly Discourse By the Rev. Dr. John Love. Desergence and a servers and a server a

Ashury Park, N. J.-The Rev. Dr. Asbury Park, N. J.—The Rev. Dr. John Love, Jr., preached on "The Mystle Stone and the Broken Image" in the First Baptist Church here. He took as his text David ii:34: "A stone cut out without hands which smote the image." Dr. Love said:

In the poem called "Giles Corey" the great author has said: "Do you believe in dreams? Why, yes and no. When they come true, then I believe in them, when they come false I don't believe in them." This is doubtless a fair expression of our own feelings concern-ing these mysterious visitors in our unconscious hours. Whatever harmony there may be between them and events which thereafter transpire we can never be sure at the time that they are

In the Old Testament economy, however, dreams were a recognized method of divine communication with mankind. Not only were Abimeloch and Jacob, Joseph and Solomon thus addressed from heaven, but the prophets received revelations in and through them, designed for the warning, the comfort and the instruction of the race. Few dreams narrated in sacred writ are of such profound interest as the one of which our text makes mention. In the second year of his reign "Nebu-chadnezzar, the king of Babyion, dreamed dreams wherewith his spirit was troubled and his sleep brake from So profound was the impression made upon him, so agitated his mind on awakening, that he commanded the presence of magicians, astrologers and sorcerers, who were supposed to possess the powers of interpretation. dream of the king had, however, so far gone from him when the wise men en-tered into his presence that he could give them no hint of its nature. even the bare outline remained, only the sense of terror and the fear of im-pending ill. With the cruelty peculiar to himself he demanded that they should at once reproduce the dream by their mystle arts and give the correct interpretation. Protest was in valu. and in the heat of his passion he voiced the decree of death on all the wise men of the kingdom.
Daniel, the prophet, captive at the

time in Babylon, learning of the manifesto of the king, petitioned for an extension of time and promised the sought for interpretation. It was an awful crisis, but from the quartet of Daniel and his three companions went up a cry that reached the very heart of God and won the secret that nullified an infamous decree. Within the apthe presence chamber of the king. ambassador from heaven, he brings in clear outline, by his vivid description, the mystical image which had dis-turbed the slumbers of Nebuchadnezzar, and then interprets its significance as may be traced in the second chapter of the book of Daniel, verses 31 to 36. By the "head of gold" was represented the kingdom of Babylon, the domain of Nebuchadnezzar for forty-live years. "breast and arms of sliver" hed the kingdom in which the Medes and Persians held sway, and was known as the Medo-Persian reign, inaugurated by Darius, the Mede, and Cyrus, the Persian, between whom an alliance had been formed. The third kingdom represented by the "belly and thighs of brass" was the Grecian, founded by Alexander the Great on his victory over the last of the Persian emperors. The joy of his conquest, however, was mingled with sadness, for, boasting that he had conquered the world, he sat down and wept because

"there was not another world to conquer. The fourth kingdom symbolized, in the image, by "the legs and feet of iron," is commonly believed to be the Roman kingdom. Toward Its close it became weak and disintegrated, branching out into ten kingdoms, represented by the ten toes of the image. It could be shown by an appeal to his tory how exactly all the events and the succession of events symbolized in the spectral image came to pass, but we oncentrate our attention on the signiticance of the "mystic stone," by some unseen agency and in some unaccountable manner was seen to be detached from the mountain near by and to smite the image upon the feet. breaking into pieces the iron and the ciay of which they were composed. Nor was this all, for the stone which had smitten the image seemed to be-come a vast mountain which filled the whole earth. That the reference is to the kingdom of the Messiah and a vivid prophecy of its power and growth there can be no doubt, and yet the vision and its interpretation date back to 606 B. C. There is to be noticed. first, the assurance of the establish ment of a divine kingdom in the world. Not only have we the symbolism of the mystic stone, but the definite language of prophecy, for in his memorable in-terview with the king, Daniel declared "In the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed." Similar and confirmative prophecies might easily be culled from the sacred record. Many empires in the world have owed their origin, or at least their eminence, to successes in war. Britain owes its prestige to Waterloo, Germany to Sedan, the United States to Gettysburg. Japan to Mukden. Power has been purchased at the point of the sword and sustained often through tyranny and cruelty. The strength of the powers of nations has been gunged by the roster of their armies and navies. senals, fleets and military stores have been their pride and boast. Not so with the kingdom whose design, code and symbols date from all eternity. It is spiritual and not martial. It hati weapons before which strongholds crumble, but they are not carnal. It wins triumphs, but on silent, bloodless battle fields. Not in the catalogue of nations does this kingdom claim a place. Alone it stands, without peer or counterpart. It bears the name and owns the sway of the Omnipotent. It was not to enter into conflict with existing government. It was to be devotional, not political. The cross was votional, not political. The cross was to be its sacred symbol, not a crown Its laws were to be transcribed not in ponderous statute books, not in legislative enactments, but in that precious book whose very name even has be-come an inspiration and a benediction—the Bible. Throughout the Scriptures is set forth in terms unmistakable the divine character of the new kingdom and when at length the Messiah had entered upon His holy mission He dis-suppointed the common expectation in His announcement, "My kingdom is not of this world." Again and again

not of this world." Again and again night He have assumed the symbols of royalty and won an enthusiastic following. Indeed, He was compelled to relist the passionate ardor of the people at times, who longed for a crowned head and a deliverer.

Porsistent was His emphasis upon spiritual truth. He demanded a piety not interpreted by long prayers and

longer robes, but by surrender and ky-sity to God. "No religion but that of Christ has disclosed the innermost na-ture of God, none but this has laid are in its peculiar centre point the foral nature of man." Man fallen and dishonored was driven from "Para-dise Lost." The grand design of the Kingdom of Christ is to bring him into such fellowship with God as that he may be an heir of "Paradise Regained." At Athens were two temples, "a temple of Virtue and a temple of Honor." Only through the former could the lat ter be entered.

Only through the invisible Kingdom of God on earth—the "Kingdom of Grace"—can we hope for admission at length into the "Kingdom of the Redemed"—the "Temple of Glory," The subjects of this empire must be in harmony with and breathe the spirit of the King. We are the indicated

of the King. We are reminded sec-ondly of the small beginnings of the Kingdom of the Messiah. The "stone cut out of the mountain without hands" was diminutive at first

as compared with its subsequent ap-pearance. This is indeed the law of nature. The trees which fill our for-ests were once but tender saplings—the men of the next generation are to-day but weakly children. Christianity was indeed complete at the beginning. From its very nature it must have ncen. An imperfect system would have been a witness against itself. In all these nineteen centuries not a single principle of truth has been added. It was Christ's gift to the world. A mine to be worked—a very bonanza. A system to be studied—a very thesaurus of truth. Christ in His doctrine was its teacher. In His matchiess character its grand exponent. Each Christian is a matriculate in the preparatory school and when the term time of life shall end will receive a certificate into the University of Heaven. Laws are being constantly changed in order that they may be adapted to the varying condius of mankind. Amendments to the Constitution have been added one by one. Statutes are subject to frequent

revision. Provisions that have proved injudicious have been struck out. Necessary modifications and additions have often been made. Can anything be ndded to the system of religion which lesus introduced into the world? Has ne "Sermon on the Mount" ever been approved? Can it be? As well atcount to add to the radiance of the idday sun or the majesty of the heaving ocean. The necessity of change would imply weakness, crudeness, im-perfect knowledge. "I am the Lord, I change not," and Christianity is the creed of Jehovah—the system of Him who said, "I am the truth." Who shall say that Christianity can ever need

modification?

To what age of the world, to what nation, to what government, to what ndapted? Still, in its beginning, it semed of small and weak proportions. From a human standpoint, what could appear more uncompromising? It seemed like a Lilliput arraying itself against a host of glants. We are so constituted that we look for causes which shall seem adequate to given effects. Who in the first century could have conceived as ever possible the scenes which in these latter days greet our eyes and the facts which thrust hemselves upon our attention? Christ Himself was a poor and obscure Nazarene peasant, without prestige or immediate pedigree of note. His disciples were, with few exceptions, lacking in culture and of but limited influence. The new religion had in it nothing to win the opulent or the influential. It ministered not to the caprices of men, but combatted their strongest prejudices. It brought not "peace, but a sword." Judged by ordinary standards, it seemed doomed to failure. We need not turn to the grand treatises of the Butlers, the Paleys, the Dwights, resistless as their arguments seem; the sublime history of Christianity during these nineteen centuries offers a might-ier and more eloquent plea for its divine origin and character, a perfect Gibraltar, against which all the shafts of infidelity seem but paper pellets. But as we turn again to the inspired But as we turn again to the inspired narrative of the dream of the Babylouian king, we read that after the image was smitten and the iron, the clay, the brass, the silver and the gold were broken in pieces, becoming like the chaff of the summer threshing floor, the stone which destroyed the imagbecame a great mountain and filled the whole earth.

Thus in mystic symbolism was the truth revealed that the kingdom, which at length Jehovah should set up, was destined to universal prevalence are we limited in this view to the lan-guage of symbols. "Ask of Me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. earth shall be full of the knowledge of the Lord as the waters cover the sen David and Isaiah, peering in the perspective of coming through the years, beheld the wondrous ascendency of the kingdom of Immanuel. What appeared to these prophets of the olden time in vision appears to us translated into history, glorious with the grand achievements Christianity has wrought. Magnificent victories have followed its banners. Territory after territory has been added to its dominious. Despite the opposition which its representatives have met, the fiery persecutions, not limited to the period of its introduction, but blighting the records of ten centuries, and, indeed, times long after the "dark ages," its growth has been phenomenal; aye, more than that, divine. Palestine has become the moral centre of the world. The prayer which Jesus has taught, "Thy kingdom come," is being graciously answered. Judging from the history of Christianity and reasoning from analogy, had we not the promises of the Sacred Word. we should be compelled to anticipate the ultimate triumphs of "The Redeemer's cause."

Brothers Musn't Fight in Mexico. Buckets of holy water were sprin kled about their homes justerday by residents of Don Toriblo street who saw two brothers fighting and believe that it portends the calamitous appearance of the Wandering Jew, who will come and bring misfortune to all

inless scared away by the holy water Whenever two brothers disagree and come to blows, it is said, the Wandern. Jew shortly appears and asks for room and board in some family living on the street, always repaying his accommodations by causing the death of some members of the family.- Mexican Herald.

Political Argument. They say a negro approached Jim Orr to-day and said: "Mr. Orr, they say you say you don't want any negro to vote for you." To which Mr. Orr replied: "If you were running for mayor, would you say that?" The negro said he wouldn't. "Well, then," Mr. Orr continued, "don't you think I to whom to forward the heads, have as much sense as you have?".

THE SUNDAY

INTERNATIONAL LESSON COMMENTS FOR MAY 14.

Subject: Jesus Prays For His Followers John xvii., 15-26-Golden Text, John xvii., 9-Memory Verses, 20, 21-Com mentary on the Day's Less

Christ's prayer that His apostles may be kept from evil (vs. 15, 16). 15 "I pray not," etc. He would not have them with Him yet, nor would He have them escape from the active tempting world, "From the evil one" (R. V.) The devil. Christ prays that they may be delivered from the decep tion and power of Satan.

16. "Not of the world," They do not

partake of its spirit or follow in the wake of its ungodly practices. "Ever as," etc. Christ's true followers par take of His nature and are led and cor trolled by Him. They are born of God

II. A prayer that they may be saucil fied (vs. 17-19). 17, "Sanctify them The idea at the root of the word redered "sanctify" is separation. It is opposed not to what is impure, but to what is common, and is constantly used in the Greek of the Old Testament for the consecration of persons and things to the service of God. "Through thy truth." "In the truth."—B. V. The "truth." the sum of the Christian revelation, "the word of God," at once embodied in Christ and spoken by Him, is (as it were) the ele ment into which the believer is introduced, and by which he is changed. What the eleven needed above all things was a profounder apprehension of Christian truth, and a holler charac

18. "Hast sent Me." To redeem and save the world. "I also sent them." To carry on the same work by preaching the truth and leading men to God. As the spostles were directed to ordain others to the same work it is evident that a body of ministry, issuing from God Himself, distinct from the laity, is a divine institution in the Christian church. 19. "I sanctify Myself." I consecrate and devote Myself to death that I may thereby purchase eternal salvation for them. Thus as a Re-deemer He was made perfect through suffering. "That they also." 1. He would not ask them to do what He was would not ask them to do what He was unwilling to do Himself. 2. By His sanctification He set them a true ex-ample. 3. By His sauctification, which led to the atonement on the cross, He presented every motive for their sanctification, and gave them new spiritual life.

III. A prayer for the unity of all believers (vs. 20-23). 20. "Neither-for these alone." Our intercessor now brondens His scope so widely that every man may enroll himself in the limits of the prayer. "Through their word." Those who were ied to believe the gospel through the preaching of believers. This is the means God uses for the conversion of men (Rom. 10:14,

21. "All may be one." This prayer was literally answered in the case of the first believers who were all of one heart (Acts 4:42). And why is it that believers are not in the same spirit now? Because they neither attend to the example nor to the truth of Christ, "World may believe." The unity of believers would be the means of leading men to Christ. Nothing so distracts and destroys faith in the earth as divi sion among God's people. 1. Christian unity shows the power of the Christian religion. Only a mighty power could effect such a result from the widely differing elements of which the church is composed. 2. It shows the divine nature of religion, in that it produces the same characteristics in all. 3. A united band is far more effective in overcoming the world and conquering

22. "Have given them." Christ's glory is in them even now, in various degrees, a spark, a slender flame, a beaming luminousness, destined to shine in eternal splendor in the celes-

tial firmament. great outlines, forms a grand architectural structure, extending theoret tural structure, extending through ages, identical in its general outlines, and excluding all mere half-faiths, heresies, novelties and infidelities. As such a system it does, by its self-consistency, strength and permanence, form a powerful proof of the reality of the Christian faith, calculated to make the world believe.

IV. A prayer that they may be par takers of His glory (vs. 24-26). 24 "Father." The relationship is the ground of the appeal; He knows that His will is one with His Father's. "I will." Not I pray, nor I ask, but this is My will. He speaks as a son returned to his father's house, who tells in loving confidence how he will have things. He will bring His beloved comrades with Him, that they may se what a giorious prince He is, what a glorious palace. "Behold My glory." In the sense of sharing and enjoying it, for the faithful shall also reign with Him (2 Tim. 2:12). Beholding His glory we are all changed into the same image from glory to glory (2 Cor. 3:18). The real import of Christ's prayer is that all who believe on Him should continue to love and serve Him while in this world and then be eternally united with Him.

only a Father, but a Judge and Sovereign. "Not known." Would not knowledge; was willfully ignorant. "May be in them." May rule in their hearts as a guiding principle, without which they cannot receive the knowledge here promised; for "he that loveth not, knoweth not God" (1 John 4:8). "I in them." These last words of Christ's mediatorial prayer sum up its purpose. He is going away and yet abides with them.

Motorists have many enemies, says an English paper. Pedestrians, farmers, cabmen, policemen are among the number, but knowing how inef-fectual their efforts must be to put a stop to the mania for driving at excessive speed, an ex-soldier has offer-

ed to champion their cause. The Warwickshire chamber of agriculture dismissed the matter recently. and have since received the following letter from an ex-army sergeant:

"As I doubt the power of the average farm laborer to distinguish between the innocent and guilty, I offer my services. I hold a discharge as a sergeant from the army, and am a

"At least fifty motors pass my house every day. With an ordinary magaand I offer my trained services to the chamber at a charge of twelve cents per head. I should like to hear could use explosive or policoned bul-

SCHOOL CHRISTIAN ENDEAVOR NOTES

MAY FOURTEENTH.

Spirit-filled Christians. Acts 2: 1-4, 41.47.

When Christans are filled with the same spirit, they breathe the same sentiments, they are part of the same spiritual organism, united, "of one accord."

The Holy Spirit is a spirit of intense activity—He is fire, and no luke warm Christian possesses Him. The first evidence of the presence

of the Spirit is speech for Him. There is a breathing in and at once a breath-As we receive the Holy Spirit, we

cease our distressing fluctuations in goodness, and "continue steadlast."

Suggestions. It is the spirit-filled Christians, and not the half-filled Christians that overflow in blessings to the world. If a man is not filled with the Spirit, it is not because there is not

enough of the Spirit to fill him. Are we sad? It is because we are not filled with the Comforter. Are we in doubt? It is because we are not filled with Him who will take of Christ's truth and show it to us. No one was ever filled with the

Spirit that he did not at once seek to fill others. Illustrations.

The Holy Spirit is fire. If there is impurity in your life, He can burn it

The Holy Spirit is the wind. If your ship is stationary, it is because the breeze of divine power is not filling the sails.

The Holy Spirit is a dove. If you are in deep waters, it is because He has not brought you the olive leaves

of peace and hope. The Holy Spirit is living water. If you are thirsty, it is because know nothing of the full satisfaction which He alone can give.

Questions. Am I living with the Christ of the Upper Chamber, and not with the glorious Spirit whom He promised? Is my Christian life full, or half full?

What fruits of the Spirit am I fail ing to bring forth?

Quotations. Is it so wonderful to ask for the power of the Spirit? We ought to have a hundred times more than Elijah and Elisha had .-- Moody.

EPWORTH LEAGUE LESSONS

SUNDAY, MAY 14.

League Anniversary Day. Alternative Topic: How Have We Builded During the Year?-Matt. 7: 24-27; 1 Cor. 3:11-15; Eph. 2:19-22.

The majority of our Epworth chap ters will probably use the special program which will be provided for the sixteenth anniversary. It will be well to look back with grateful hearts and "count our blessings." Some of us can remember when the first Epworth League meeting was held in charge. Many have come into the work since that eventful year of 1889. Many chapters, however, can count taeir existence and charter from that year. But whether older or younger, we all ought to remember the years of blessing that God has sent to the Epworth League. How many souls have been brought to Christ by your chapter during these years? many who once worked in How League have gone to the better world? How many have gone the great field in other lands? How many who once were the burdenbearers in the League are now found in the officiary of the church? For what God hath wrought let us be thankful. From the mistakes and fallures of the past let us learn lessons of wisdom and devotion. Let us make the new League year the best

Our Scripture for the alternative topic is very suggestive. From Matthew we have the striking parable of the two builders. One, building on the sand, finds loss and defeat; the other, building on the rock, finds success and permanency. So with our Epworth League chapters. In Cor-inthians we hear Paul insisting that there is only one sure foundation, Christ Jesus, and also that even on this sure foundation some build only wood, hay and stubble, while others build with gold, silver and precious stones. It will be well if each chap-ter try the work of the past years and what it is which you have been building. In Ephesians Paul likens us to a building "fitly framed torether," and "builded together" for habitation of God. Seek to honestly test the work of the year, and see how you have builded, both as an individual and as a League chapter.

All the various Scripture passage of our lesson teach the value of both foundations and buildings. all builders. Either on the rock or on the sand we are erecting the superstructures of our lives. building that which is valuable and will remain, or we are building that which will be consumed or swept away. We need to consider well these things this anniversary day.

We are All Building. Wisely or un-

wisely, each League chapter is ing its record. Each member is building up his character and influence.

RAM'S HORN BLASTS



HE frosty soul has Prayer take paint off pain. Prayer takes the Death dies wherever love lays down

> They find the day morning star. Easter is the anniversary of Hope's

The life of love as taken away the dread of death. The valley of the shadow leads to the table of the King.

The sorrow of death is not in their going, but in our remaining. Every sepulchre that He touches be-omes a garden of joy. The Sunday Breakfast Table

"SHORE ACRES."

How sweetly it comes back, how tenderly, That evening's end; no little thing forgot; The fire made safe; set back the steam-Windows and door shut tightly as could

The tall clock wound; the house all still; and then— The dear old man his candle takes and

To seek his own well-earned, prayer-blest His heart at peace with all the sons of men.

And, when we to the end of toil have won, And it is time for us to go to bed. May we as gently move unto our rest, Leaving no simplest needful thing undone, No word of nealing gentleness unsaid, Some lump of God close to our bosons prest.

prest.

John White Chudwick, in Christian Reg.

A Prayer.

O, blessed God, our Father in heavn. Thou art near to all who call upon Thee, in whom we have our being Once more we come to lift our voices in public thanksgiving and praise un

to Thee, the Giver of all good; to make confession of our sins and to receive Thy pardoning grace and the assurance of our adoption, through Jesus Christ. We pray for the presence of the Holy Spirit, that our spirits may be attuned to the service in which we are engaged. May our hearts be delivered from all fear and in the spirit of joyful confidence may we approach We thank Thee that Thou art more ready to give all good things than earthly parents are to hear the prayers of their offspring. We thank Thee for all Thy gifts to us in days gone by. Thou hast led us out into large places and put a new song in our mouths, even praise unto our God. We thank Thee for our goodly heritage; the lines have fallen to us in pleasant places. Bless our country, we be-seach Thee, and those who are in auplaces thority over us, those whom the people have appointed to administer their affairs-give them sound judgment. Bring good out of apparent evil and may the principles of truth and right-eousness be established in the hearts of the people. Deliver our land from all peril. Open the eyes of all the people to see wherein the strength of our nation lies, and what are her weaknesses and what the diseases that are eating at her vitals. Forbid that we should be blinded by our own miscon-ception or by the misleadings of others, to those things that are important for the welfare of society and the State. And grant, O, God, that the hearts of the people may be turned unto Thee. to righteousness and truth; that their spiritual vision may not be altogether dulled and blunted by moral things, and may we understand that it is only righteousness that exalteth a nation while sin is a reproach to any people The Lord bless us and keep us and cause His face to shine upon us and be gracious unto us; and lift Thou up light of Thy countenance upon us and give us peace, for Christ's sake.

An Experience of Dr. Paton The recent narrow escape of Dr. John G. Patton from losing his life in fight between hostile tribes of cannibals on one of the unevangelized islands in the South Pacific, calls to mind one of the most interesting of his early experiences. It is a story of the well he dug, and the effect on the natives. These heathen, it must be remembered, were on a small island where no fresh water was accessible. All they had to depend upon for supporting life was rain, and during the dry season they drank the milk of the cocoanuts—as long as it lasted. When the "rain god" delayed his answers their prayers, there was much suf

After examining the ground fully: Dr. Patton believed a well might sunk that would yield fresh water. With much prayerful thought, and many misgivings lest the water, if he found any, should prove to be salt, Dr. Patton chose a spot, and began to dig. The savages supposed he was razy. His unheard of way of search ing for water aroused their supersti-All he could persuade hire pative hands to do was to pull a windlass rope and draw up the loos-ened earth as he sank the well deeper He dug the earth with

his own hands After going down thirty feet he struck a spring. Hesitatingly he tasted it. It was pure, fresh water. The effect was magical. The man who had been disbelieved and jeered at was now a "prophet." He had said he would go down into the ground "find rain;" and now the people lieved that all he told them about Jehovah and Jesus Christ was true. Then follows a wonderful story of suc cess; of the destruction of idols, the building of a church, the establishment of schools, the framing of a code of callghtened laws, the transformation of a tribe of cannibals into a well ordered community.

God Revealed in Nature.

Rev. R. J. Campbell tells the story of a child sailing on the ocean. kept asking his mother when he should see the sea. She would point to the water all around the ship and say, "That is the sea, my child," but the ittle one could not understand. him that was only water. daisies, the brooks, the sunsets, to us are only nature, until Christ has so revealed God to us that we see our Father in them.

An Apt Definition

When George Whitefield was at his zenith and attracting great attention in England, a certain baronet remarked that Whitefield was the "founder of a new rellgion.' "A new religion, sir?" exclaimed a

hearer. "Yes," said the baronet: "what else

do you call it?"
"Nothing." rejoined the other, "but the old religion revived with energy, and heated as if the minister really meant what he said."

Drinks by Electricity. The newest electrical wrinkle is

the form of an egg shaker. In the mixing of egg drinks some mixers do the shaking by hand, holding a shaker over the glass. there is the familiar shaking machine which is put in motion by the turning of a crank by hand.

In the electrical shaker the mixer sets the shaker upon the apparatus, to which a small motor is attached. end then just turns a switch as i turning on an electric light, and the

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE

The Despotism of Alcoholism is the Menance Threatening Christendom in the Twentieth Century-Only Co-operation Can Overthrow It.

The morning of the nineteenth cenaced by one man and his armies. When the nations came to realize that separately they could not overthrow this enemy, and that they must drop all divisive jealousies and combine in one armonious whole with an unbroken cont, success crowned their arms and Napoleon, the representative of the military despotism of that age, was ir-retrievably banished to St. Heiena.

The despotism of alcoholism is the menace threatening the civilization of the morning of the tweatieth century. During the last twenty-five or more years many different forces have been working independently in this country against this evil.

For more than twenty years the pub-lic schools of America have been teaching its millions of children that science shows that alcohol is by nature a polson that injures the individual mentally, morally and physically, and hence greatly impairs his working abil-ity. Business has taken this hint, and consequently total abstinence has bean industrial question. churches and Sunday-schools have pressed the anti-alcohol question from the moral side until spiritual awaken question go band in hand in this coun try as well as in Wales, as shown in its great revivals. The temperance so-cieties have presented the social and political aspects of the subject.

As a result of all this, there is a vast and steadily increasing amount of sentiment in this country against the use and sale of alcoholic drinks. Whoever can read the signs of the times sees nothing more plainly written in exist-ing public conditions than the fact that the hour has come for the unification of all temperance forces and for their focalization on the saloon. Every movement in the direction of such union that implies no sacrifice of principle is a definite promise of the day that will dawn on America with no saloon not many decades after all the temper ance forces unite in making and focal-izing the public sentiment that will not tolerate the use and sale of this destructive beverage poison.

During the past ninety days, fiftynine Ohio villages have voted on the saloon question. Forty-one of them outlawed the saloon; 127 rum shops closed their doors with a slam and a curse. Co-operation did the business. Instead of disputing as to which would sit on the right hand of the throne in Heaven, the Prohibition party and the Anti-Saloon League co-operated. result was Victory with a big "V." Had they not co-operated, the result would have spelled de-f-c-u-t-all let-

Said Fifty Years Age.

Probably you would say, break up all these filthy and low haunts, all these places where the habitually in-temperate, the degraded, the wretchedly poor congregate, and let these beverages be sold only in respectable places and to respectable people! But is this really the best plan? On the contrary, it seems quite reasonable to maintain that it is better to sell to the intemperate than the sober, to the de-graded than to the respectable, for the same reason that it is better to burn up the old bulk than to set fire to a new and splendid ship. I think it worse to put the first glass to a young man's lips than to crown with mad-ness an old drunkard's lifelong alienation-worse to wake the fierce appe-tite in the depths of a generous and promising nature than to take the car-rion of a man, a mere shell of imbeellity, and soak it in a fresh debauch.

Therefore, if I were going to say
where the license should be granted in
order to show its efficacy, I would say:
Take the worst show its the city, give them the sanction of the law, and let them run to overflow-ing. But shut up the gilded apartment where youth takes its first draught. and respectability just begins to faiter from its level .- Dr. Chapin

Dave Hennan Morris, lawyer, horse-man, and president of the aristocratic Automobile Club of America, a powerful organization of 700 members, has formulated a set of rules for automo ollists, which are published in Leslie's Weekly. Among them are the follow-Don't drink

"Remember that nine-tenths of the accidents occur to automobiles driven

intoxicated chauffeurs. Here we have the highest automobile authority in America asserting that "nine-tenths of the accidents occur to the automobiles driven by intoxicated chauffeurs." No man in America is better qualified to pass on such a point than Mr. Morris, yet the statement is startling. The question arises 'Is it within the personal rights of the chauffeurs to get drunk?" response is that it is within the "per sonal rights" of automobile owners to discharge men who drink. That is the view the railways took.

Men talk of vested interests—yes, vested interests in men's ruinous interests in men's temptations, vested interests in the de struction of flesh and blood and souls and bodies. They use the proud name of liberty, and declare that she de-mands the liberty of every human being to destroy himself and to be a curse to his neighbor and to his land, derid-

Temperance Notes. Upwards of 40,000 copies have been sold of the English edition of John Burns' great lecture, "Labor and Drink."

Of every 100 afcoholies attacked by pneumonia seventy die, while of every 100 non-alcoholics so attacked only wenty-three die.

The Brahmin, Buddhist and Moham medan religious absolutely forbid the manufacture, sale and use of intoxicatng drinks, the curse of nations and religions.

Hon. Tare Ando is showing the people of Japan that they can save 320,000,000 yen (\$150,000,000) by quitting drinking and smoking. He argues that it would be so much better to buy war bonds than sake. His appeal to the pat orism of the people is having a remarkable effect.

Both Moundsville and Grafton, W. Va., have voted out license. Consequently thirty-two saloons will go out of business the 1st of May. A subof business the 1st of May. A sub-scriber writes: "These places have been almost a hell on earth. The fruits of the terrible liquor traffic became so bad, that even many 'boosers' voted' against license,"

COMMERCIAL REVIEW

R. G. Dun & Co.'s "Weekly Review of Trade" says: Business broadens in a wholesome

manner, an the most encouraging indi-cation regarding the future is the scarcity of labor disputes.

Jabbers have experienced a good spring trade, and manufacturers are now receiving large contracts for fall shipment, while retail sales are of satisfactory volelement weather has temporarily retard-

ed distribution. Activity at the interior is evidenced by the increased transfers thirher of silver dollars and subsidiary silver by the Treasury, crop prospects being well main-

tained despite excessive cold in a few Railway traffic continues very heavy, arnings for April thus far exceeding the

same period last year by 10.7 per cent. Current conditions and prospects for the future are both extremely satisfacory in the iron and steel industry. Several new plants have been completed and

production of iron and steel is constantestablishing new high records, Strength is still conspicuous in the hide situation, large tanners purchasing more freely. Leather is also more ac-

others repaired and put in operation, so

Failures this week numbered and in the United States, against 202 last year, and 15 in Canada, compared with 16 a

year ago.

"Bradstreets" says:
"Bradstreets" says:
"Wigat, including flour, exports for the
week ended April 27, are 1,260,316 bushels, against 1,242,267 last week, 1,010,830
els, against 1,242,267 last week, 1,010,830 this week last year, 3,418,280 in 1903, and 5,308,155 in 1902. Corn exports for the week are 1.885,766 bushels, against 2,232,604 last week, 190,193 a year ago, 2,210,155 in 1903, and 128,679 in 1902.

WHOLESALE MARKETS.

Baltimore.-FLOUR-Quiet and unchanged; receipts, 2,838 barrels; exports,

505 barrels.

WHEAT—Firm; spot, contract, 93¼
@93½; spot, No. 2 red Western, 93¾@
94; April, 93½@93½; May, 92½@92½;
July, 83¼@85½; August, 82½ asked;
steamer No. 2 red, 85¼@85½; receipts,
1,381 boshels; Southern by sample, 75@

92; Southern on grade, 8314@9314. CORN-Firmer; spot, 51@51%; April, 51@51%; May, 51@51%; July, 51%@ 51%; September, 51%; steamer mixed, 47/2 247/4; receipts, 16,786 bushels; exports, 102.857 bushels; Southern white orn, 45/251; Southern yellow corn, 49

OATS-Dull; No. 2 white, 36@3614; 2 mixed, 34 sales; receipts, 3,137 RYE-Dull; No. 2 Western, 85 asked;

receipts, 725 hushels.

HAY—Steady; No. 1 timothy and
No. 1 clever mixed, unchanged.

BUTTER—Quiet; fancy imitation, 24

@25; fancy creamery, 20@30; fancy la-

le, 22/0/23; store-packed, 19/0/20. EGGS—Steady and unchanged; 161/2. CHEESE—Firm and unchanged; large 134; medium, 14; small, 14¼. SUGAR—Strong, unchanged; coarse granulated, 6.25; fine, 6.25.

New York.-FOUR-Receipts, 4.459 barrels; exports, 8,194 barrels. Dull and

BUTTER-Unsettled; receipts, 3,630; street price, extra creamery, 28; official prices, creamery, common to extra, 230 18; State dairy, common to extra, 21@27 renovated, common to extra, 17(226; Western imitation creamery, common to extra, 24(a)26.

CHEESE-Steady, unchanged; receipts, 1,070. EGGS—Steady, unchanged; receipts

LARD-Easy; Western steamed, 7.40; refined barely steady; continent, 7.50; South American, 8.25; compound, 55460

SUGAR-Raw nominal; fair refining, 4; centrifugal, 96 test, 45%; molasses sti-gar, 334; refined quiet. POTATOES—Weak. Florida, new, 100@5.25; State and Western, 75@1.00;

sweets, 2.50@4.00. PEANUTS-Quiet. Fancy hand pick-ed, 514@51/2; other domestic, 314@51/2. CABBAGES-Steady. Charleston, perbarrel crate, 1.50@1.75.

Live Stock

Chicago,-CATTLE-Good to prime steers, 5.75@6.50; poor to medium, 4.25 @5.40; stockers and feeders, 2.70@5.25; cows, 2.75@4.75; heifers, 2.50@5.50; can ners, 1.60@2.40; bulls, 2.50@4-75; calves,

3.00@5.75. HOGS—Mixed and butchers, 5.00@ 5.30; good to choice heavy, 5.00@5.3232; rough heavy, 4.65@4.95; light, 5.00@ rough heavy, 4.65@4.95; light, 5.00@ 5.27½; bulk of sales, 500@5.25. SHEEP—Good to choice wethers,

shorn, 4.50@5.00; fair to choice mixed, shorn, 4.00@4.50; native lambs, shorn, New York.-BEEVES-Steers slow, toc lower; bulls steady; medium cows 4.75@6.35; bulls, 3.25@4.75; cows, 1.90 @4.65. Exports tomorrow, 1,460 cattle,

540 sheep, and 4,300 quarters of beef. CALVES-Veals, 3.50@6.25; few tops, 6,50; dressed calves dull; city dressed veals, 7@10c per pound; country dressed SHEEP AND LAMBS-Lambs, 1506 @25c. lower. Wooled lambs, prime to hoice, 7.70@7.85; good clipped do., 5.75. HOGS-Good to choice State hogs,

5.70@ 5.85.

MUCH IN LITTLE. The Lieutemant Governor of South Carolina wears a purple robe of office when presiding over the Senate. A London electrician has established ing all legislation which aims at the restriction of evil weakness.—Archdea-"wireless" in his house and summons the servant to his presence by

> By the Bergsoe process (ferric chloride) for the recovery of tin, 40 pounds of the mesal is extracted from one ton of tin-plate scrap.

The deepest sounding yet made in the oceans is said to be in the Aldrick deep, to the east of New Zealand. Here the

sca is 30,030 feet deep. A large mine containing a first-class quality of graphite was recently discovered in Siberia. The desposit is in the surroundings of Lake Baikal, and has been bought by the Fabers, the wellknown pencil manufacturer of Nurem

burg, Germany, The finest groves of oil palms are found in Liberta at Cape Palmas, where for miles the graceful trees wave their branches. The decline of Liberian coffer has caused some farmers to consider the paim as a possible staple upon which to bestow their future labors.

Extensive plans for the improves of the Suez Canal are now well to way. The waterway is to be wide so that the largest ships can pass other at almost also point between Said and Suez, and by constant dring the depth of the canal is keys about 25 feet.